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RELIGION IN ART

By DR. WALTER L. NATHAN

Jacopo di Cione (Florence, ca. 1308 to after 1394)

CHRIST APPEARING TO MARY MAGDALENE

(See cover picture)*



JACOPO di Cione belonged to a family of painters flourishing during the latter part of the 14th century in Florence, Italy. We know less about him than about his two older brothers Andrea called Orcagna and Nardo, and comparatively few paintings can safely be ascribed to him. One of these is the *Noli me tangere* panel in the National Gallery in London. It shows the risen Saviour appearing to Mary Magdalene on the morning of His Resurrection.

The 20th chapter of the Gospel according to St. John relates how Mary Magdalene had come to the sepulchre before dawn, and seeing the stone rolled away and the tomb empty, had gone to call Peter and John. The two disciples saw what had happened and remembered what Jesus had foretold them of His Resurrection, but Mary Magdalene could not understand the meaning of it. Disconsolately she stayed behind when the others left, and when she heard a voice asking why she was weeping, she thought it was the gardener. Not until Jesus called her name and she had turned to face Him did she recognize the beloved Master. Eagerly she tried to touch His garment, but He withdrew

from her, saying *Noli me tangere* ("Touch me not; for I am not ascended to my Father").

This story, so touching in its human implications, very early became a favorite subject with Christian artists. Long before Jacopo di Cione's time it had worked out a traditional pictorial form for its representation. By faithfully following this tradition the individual artist was free to concentrate on the perfection of design as a vehicle of emotional expression.

Jacopo di Cione's painting has a monumental quality of early Florentine art. The light colors—rose in Jesus' robe, scarlet with blue in Mary Magdalene, greyish-green in the rocks of the greatly simplified landscape, and golden sky, give a note of cheer to solemn and quietly dignified composition with its beautiful balance. The woman placed lower and as if earthbound, looking up to the Saviour in humble veneration while He, with the shadow of death over His face, is already turning to call the message of His Resurrection to other disciples. Yet His eyes are full of kindness and understanding, and gesture is not so much a refusal as a blessing.

*National Gallery, London.

LIFT UP YOUR HEARTS

HUSH, my soul, hush.
("Lift up your hearts")
Speak not. Here, at the verge
Of heaven, earth's thin veil parts,
Immortal Signs emerge
In silence while the whole
Being awaits the Gift.
Heart, love's pure chalice lift.
Hush—
Hush, my soul.

LOUISA BOYD GILE.

LETTERS

"He's too High for Me"

TO THE EDITOR: Please! Will there be reprints of your editorial, "He's too High for Me," that appeared in March 19th issue? I want every member of my Parish Family to have a copy; so, if it is available, please send me twenty-five copies.

(Rev.) RUFUS STEWART.

Mandarin, Fla.

Editor's Comment:

In response to many requests, we are printing "He's too High for Me" in THE LIVING CHURCH page size at 5 cents a copy, 3 cents in quantities of 25 or more, or 2 cents each in quantities of 100 or more, plus postage.

No Longer Than Necessary

TO THE EDITOR: In the interest of accuracy, may I invite your attention to inaccuracies in the issues of January and 15th of THE LIVING CHURCH, a copy entitled "Army Still Holds St. Luke's Hospital" and editorial "Return to St. Luke's Hospital."

Both of these imply that this excellent hospital is being unnecessarily used by the United States Army on a sort of dog-in-the-manger principle, and that other hospital facilities could be found for soldiers. This is incorrect. This hospital renders service not only for American soldiers but for personnel of the Navy and Air Force, their dependents, the civilian employees of our country, and worthy emergency cases as needed in the interest of humanity.

The other Tokyo hospital used for American occupational personnel, the 361st Station Hospital, has a capacity of 500—*not* 1,000 as you state—but as it is a specialized institution for the care of contagious diseases, nervous and mental cases, and certain others, it cannot accommodate more than 350 patients because of separation factors. While the Japanese at one time have considered placing thousands of patients at this institution, you would only to see the average Japanese hospital in operation to understand the difference in facilities required by them and by those accustomed to American standards. Overcrowding is regarded by us as a most serious fault. The 361st Station Hospital cannot replace the Tokyo General Hospital (St. Luke's).

As you say, this hospital is still in use by American soldiers and others, four years after the Japanese surrender. The fact is, of course, true of all buildings taken over by the Supreme Commander of the Allied Powers and Commander-in-Chief of the Far East Command, to enable him to carry out his mission. The Tokyo General Hospital is the finest in Japan and we feel that America's troops are entitled to treatment therein. When the institution was taken over in September, 1945, it was sadly in need of repairs and renewal of worn-out equipment. At enormous expense, these repairs as well as extensive replacements and improve-



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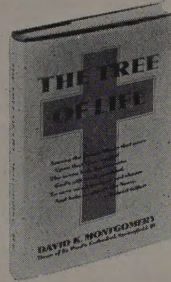
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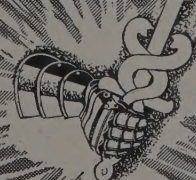
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blessing of great moment to those with loved ones in that "sweet and blessed country." We KNOW now, by Jesus' Resurrection, that we shall meet again with our loved ones, and be together in worship before the Father's Throne.

To repeat, it's amazing how much of our religion has been completely PROVEN for us by Christ's Resurrection. He might have required a greater measure of faith than He has, but we can always remember Easter as the PROOF of all that Jesus taught and WAS, and our lives and deaths take on a richer, brighter hue of hope and joy because of Him. We yearn to praise Him with such adoring words as we find in the latter part of the 5th chapter of the Revelation! Blessings on Our God forever and forever!

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Editorial

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LETTERS

ments have been made so that the institution is now in splendid condition. When it is returned by the United States, owners will benefit by all this and find the enormous expenses have been saved the

I know of no "excuse," as the article puts it, that since the St. Luke's Hospital properties are owned by the Japanese Church, they may therefore "legitimately be confiscated for Army use." We have confiscated nothing in Japan; we are merely using temporarily what is needed in order to give America's fighting men the best care possible.

AMERICAN AID

I appreciate your reference to aid given by our soldiers at the time of your article here on December 17, 1949, four of whom nearly lost their lives in this humanitarian endeavor.

It is all too easy for those far removed from Japan to assume that conditions here are comparable to those in the United States. But we here are Uncle Sam's most distant forces, operating in an area which cannot be regarded as other than a danger zone. We would be unfaithful to our trust if we failed to maintain adequate medical facilities for those for whose health we are responsible and who are the nation's defenders. The American people have a right to expect no less.

Probably you know that the recent initiation of work on the restoration of Holy Trinity Episcopal Church in Tokyo made possible only by the active work and financial aid of the very Americans who receive medical care, when it is necessary, at the Tokyo General Hospital.

Many members of both houses of Congress have visited Tokyo since the occupation began, and we are happy that they far they have stated approval of what being done here in giving modern medical care to those entitled thereto. I mention this since you invite readers to write members of Congress in order to bring pressure upon the Supreme Commander. We believe that you would want America's fighting men, regardless of denomination, have the best and will take pride in your country's accomplishment in Japan in service of the Great Healer. And you will be sure that St. Luke's Hospital will be retained one day longer than necessary.

EDGAR ERSKINE HUME,

Major General

Chief Surgeon, Far East Command
Tokyo, Japan.

Open Communion

TO THE EDITOR: In regard to your comment on "God, Man, and the Bomb" [L. C., March 12th], the Open Communion may have, as you say, afforded thousands of Churchmen, but I dare it made thousands upon thousands of Christians rejoice. The Lord's Supper is not for the Episcopal Church only, but for all who truly and earnestly repent their sins, and are in love and charity with their neighbors. Surely that doesn't mean only Churchmen.

LANTHE RUSH CAMPBELL

Hickory, N. C.

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THIS WEEK

STILL waiting for the other shoe to drop — the National Council reports that so many dioceses are still missing from the "One World in Christ" total that it is impossible to estimate the campaign's results this week. In many areas, of course, the effort is not yet over, but it is hoped that preliminary estimates will be on hand from every diocese by the end of the week.

ECUMENICAL Press Service, more outspoken than the London Church Times or The Living Church, headlined its story on the South Indian reply to Lambeth: "South Indians Reject Anglican Proposals." Generous excerpts from the reply are given in this week's Foreign section. If at the end of the 30-year period of "growing together," the parent Churches in occidental lands have not found a mutually acceptable ministry, it appears that the Church of South India will be faced with the necessity of choosing which communion it will become aligned with.

CHANGES in the episcopate are unusually numerous these days. In this week's General section we report the consecration of Dr. Stark as Bishop of Rochester. Dean Welles will be consecrated for West Missouri on April 19th and Fr. Smith for Iowa on April 20th. Bishop Brown of Southern Virginia retires because of age on the day this is written—April 3d. He will be succeeded by his Coadjutor, Bishop Gunn. New York will elect a suffragan on May 9th and Albany will do the same on the 15th—except that Bishop Barry has warned the diocese that if there is "politicking" he will withdraw his request. And California is also electing a suffragan soon.

LAST WEEK, our news columns told of the superb newspaper picture spread arranged by Frederick H. Sontag, public relations consultant of the diocese of Central New York, for the "One World in Christ" Campaign. This week, it is announced that Mr. Sontag has resigned his post because of increased responsibilities in the business by which he makes his living. He will continue, however, as our news correspondent. Blessed is the diocese that has a full-time promotion man on an adequate salary.

THE GREEKS have a name for it—*Iliopoulos*. Mr. Iliopoulos is the director of the new public relations office of the Greek Orthodox Archdiocese of North and South America.

IN A MESSAGE calling for the Three Hour Observance of Good Friday by

the city of Washington, President Truman wrote from Key West, Fla.: "The day of tragedy on Golgotha became for mankind the day of deliverance, and out of the mystery of suffering and death came new hope for all men. . . . As we lift up our hearts in prayer and meditation, may we not hope that on Easter Day in the glory of the Resurrection all nations and all peoples will turn away from divisions and disunion to seek unity in the love of God and the love of man in this mid-century year."

Religious News Service, which supplied the above quotation, also tells us of a characteristic bit of Quaker honesty in the revision of the Book of Discipline of the Arch Street yearly meeting. "Are you free from the use of narcotic drugs?" was changed to "Are you free from the misuse of narcotic drugs?" Lots of medicines, it was pointed out, contain narcotics.

A COUPLE of weeks ago, we raised the question whether a deacon should be ordained by a retired bishop acting on the behalf of the standing committee of a diocese of which it was the ecclesiastical authority. We argued that the canons suggested that a bishop with jurisdiction should take order in such a case. It has been pointed out to us, however, that the canons do provide that a deacon in such a diocese is under the jurisdiction of the clerical members of the standing committee—which answers the chief objection. Now we're almost ready to believe that the clerical members of the standing committee can pontificate at a Solemn Eucharist!

THE CHURCH SCHOOL NUMBER is only two weeks away. This enlarged special issue — a semi-annual feature — will include the results of the seventh annual Church School Essay Contest. This year the subject is "Why Church Schools," and you will get the pros and cons of Church-related secondary education straight from the pupils themselves.

HAPPY EASTER! If you are a bundle subscriber, you should be warned that your rector is very likely to reduce the size of his L. C. bundle because he thinks you aren't going to be so regular in church attendance from now on. If you don't want to have a race to get your copy at the end of the service, we suggest (1) subscribing, or (2) reassuring the rector that you'll be on hand to get your copy.

Peter Day.

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Things to Come

APRIL 1950						
SUN	MON	TUE	WED	THUR	FRI	SAT
3	4	5	6	7	8	1
10	11	12	13	14	15	
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MAY 1950						
SUN	MON	TUE	WED	THUR	FRI	SAT
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28	29	30	31			

April

Easter Day.
Convention of Dominican Republic at Ciudad Trujillo.
National Episcopal Conference on Rural Work, at Salt Lake City (to 14th).
Convocation of Mexico at Talpam, D. F. (to 16th).
United Stewardship Council Meeting.
Convention of Eastern Oregon at Burns.
First Sunday after Easter.
Convention of Utah at Salt Lake City (also 17th).
Convention of Nevada at Las Vegas.
Convention of Oregon at Portland (to 19th).
General Synod, Nippon Seikokwai at Kyoto (to 21st).
Convention of Georgia at Augusta (also 19th).
Convention of Kentucky at Louisville (also 19th).
Convention of New Mexico and Southwest Texas at Santa Fe, N. M. (to 20th).
Convention of South Dakota at Mitchell (through 20th).
Convention of Wyoming at Casper (through 20th).
Consecration of Dean Welles as Bishop of West Missouri, at Kansas City.
Convention of Liberia at Robertsport.
Consecration of the Rev. G. V. Smith as Bishop of Iowa, at Des Moines.
Executive Board, Woman's Auxiliary, Greenwich, Conn.
Second Sunday after Easter.
Convention of Kansas at Topeka (to 25th).
ate apparently not yet set.

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The Question Box



Conducted by the REV. CANON MARSHALL M. DAY

• In the Question Box in THE LIVING CHURCH for January 29th someone asked: "Is the Mission of the Russian Orthodox Church in Japan still functioning there? As I recall early in the present century there was such a mission with a native hierarchy." The following information is furnished by Mr. Harry W. Osborne of Colorado Springs who expresses his willingness to answer further questions.

"The first Orthodox missionary, who went to Japan in 1861, was the Russian Theological Academy student John Kasatkin, who became the monk Fr. Nicholas. His first convert was Paul Savabe, a former pagan priest who was baptized in 1868, and who was later, in 1875, the first Japanese ordained in the Orthodox Church. Many years later his son-in-law, Fr. John Ono, was consecrated the first Japanese Orthodox bishop. The second convert was Dr. John Sakai, also ordained priest at the same ceremony with Fr. Savabe. For his missionary zeal Fr. Nicholas was made an archimandrite.

"In 1872 the headquarters of the mission were moved from Hakodate to Tokyo and placed under the oversight of the Bishop of Kamchatka. In 1880 the saintly Archimandrite Nicholas was consecrated bishop. At the beginning of the Russo-Japanese War there were nearly 30,000 Orthodox Christians in Japan, and Bishop Nicholas was looked up to by both Japanese and Russians. He remained in Japan during that war and did much to allay any suspicions toward his flock. Fortunately there were no atrocities such as occurred during World War II. Of the 39 clergy then connected with the mission only three were Russians, these being the bishop, the chaplain of the Russian embassy, and one cantor. The success of the mission was due in large measure to the native clergy, in addition to the beloved bishop, who, in 1906, became Archbishop of Japan.

"Bishop Nicholas died in 1912 and was succeeded by the Suffragan Bishop Sergius, who became Archbishop in 1923, and Metropolitan in 1927. On the eve of World War II there were reported to be some 50,000 Orthodox Christians in Japan, with a beautiful cathedral in Tokyo and 67 other churches.

"In 1941 the Protopope John Ono, mentioned above, was elected the first

native bishop. As he was a married man it was necessary for him and his wife to separate, which they did by mutual consent. His wife was the daughter of the first Japanese priest, Paul Savabe. Together they went to Harbin, Manchuria, the residence of Metropolitan Meletius, Primate of the Far East, retired monastic institutions, and were professed on the same day, he as Archimandrite Nicholas, and she as Mother Helen. On April 6, 1941, the Primate, assisted by Orthodox bishops from China, Manchuria, and Siberia, consecrated John Ono as Bishop Nicholas of Tokyo.

"The present archbishop is Bishop Benjamin, an American of Russian descent. He is trying valiantly to bring the Church and scattered flock back to former strength. His St. Nicolai Cathedral is about fifteen minutes' walk from our Central Theological College, and one of the students there is a Japanese Orthodox. In the past we have helped educate a number of their clergy, in their schools and seminary in Tokyo. The whole their Church and ours have been very friendly in Japan. The Church membership is about equally divided between Japanese and Europeans. They use the Japanese language in their services, with the superb Russian music."

• Can you give me the reason for rectors or bishops walking last in Church processions?

The practice of placing the person of greatest dignity at the end of ecclesiastical processions may possibly derive from our Lord's saying "So the last shall be first and the first last" (Matthew 20: 16). Or it may stem from the natural desire to work up to a climax in a public display. This arrangement is always followed. A procession entirely of clergy, such as a seminary faculty, generally enters with the seniors last and leaves in reverse order. If a bishop closes the procession it is well for him to be followed by one or more chaplains. Lay dignitaries take part in the procession it is quite correct to have them follow the bishop, seniors first. The order of procession in England during the Middle Ages was to have the celebrant and his ministers lead, then the chorists, juniors first, and last of all the bishop and his chaplains.

The Living Church

NO.
15

EASTER DAY

GENERAL

ISCOPATE

er-Oarsman of Christ

Rev. Dudley Scott Stark, D.D., consecrated third bishop of the diocese of Rochester in Christ Church, Rochester, N. Y., on March 24th in the presence of a congregation numbering more than a thousand. Twelve bishops participated in the rite.

The Presiding Bishop was consecrator, Bishop Hobson of Southern Ohio and Bishop Keeler of Minnesota were consecrators. Bishop Conkling of Chicago and Bishop Randall, retired Suffragan of Chicago were presenting bishops. The preacher was Bishop Nash of Massachusetts, who used as his text, "I am a man so account of us, as of the mysteries of Christ, and stewards of the mysteries of God." He compared the church to a fleet of ships and the bishops to navigating officers, who must yet be prepared to perform humble tasks.

Apostles and their true successors are only under-oarsmen of Christ; they are administrators or managers of God's estate. . . . For all Christians must bear the cross, in word and in deed, that great means service, mastery means ministry, authority means devotion. This is the orthodoxy for which we must all live."

Bishop Barry of Albany was the epistoler and Bishop Budlong of Connecticut gospeler. The precentor, who sang the Gloria, was Bishop Peabody of Central New York. Bishop Scaife of Western New York read the consents of the bishops. The two other bishops who assisted in the laying on of hands were Rt. Rev. W. C. White of Fonthill, Ontario, and Bishop Higley, Suffragan of Central New York.

The Rev. John Dennis was master of ceremonies and the Rev. Kenneth S. Quahart and the Rev. Canon Arthur R. Lowery were assistant masters of ceremony.

In 1936 Bishop Hobson was one of the consecrators for Bishop Reinheimer, the second Bishop of Rochester, who died last November. He also assisted in consecrating four of the bishops present at the March 24th service, namely Bishop Sherrill, Keeler, Peabody, and Nash. Among the first to congratulate Bishop Stark were the Rev. S. H. Lewin, rector of St. Paul's Church, Mon-

mouth Falls, N. Y., and his six year old son, Christopher. The Shaws had seen only the end of the consecration. They had been delayed by a collision with another car. Mr. Shaw's car turned completely over, landed on its wheels, and suffered only a dented top. Christopher was slightly injured and treated at the scene.

SERVICE RECORDED

Technicians from Eastman Kodak Company, working from the organ loft, recorded the consecration service on motion pictures which will become a part of the archives of the diocese of Rochester.

Bishop Stark's 80-year old father, Rodney J. Stark, recalled an incident that took place when the family lived in Waverly, N. Y. "One day I was singing in the choir of our church there. Dudley came to church late—he was a little boy then—and when he came in and saw me in the choir loft, he came running right up to sit with me. I guess he got to like the idea of looking down at the congregation right then and decided to become a clergyman."

Bishop Thomas Stricken

Bishop Thomas, retired, of Southern Brazil, was stricken with a heart attack on March 25th, and is in a serious con-

dition under an oxygen tent at Doctor's Hospital, Washington, D. C.

Physicians attending the Bishop say that his condition is such that they do not know whether he will recover.

Bishop Heron Recovering

Bishop Heron, Suffragan Bishop of Massachusetts, is making a good recovery from an acute gall bladder operation performed on March 21st.

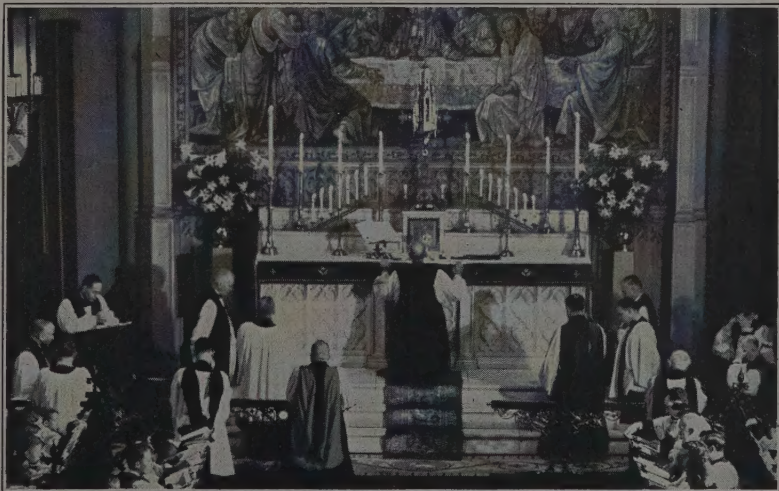
Iowa Consecration April 20th

The Presiding Bishop has taken order for the Consecration of the Rev. Gordon V. Smith, Bishop-elect of the diocese of Iowa. The service will be held in St. Paul's Church, Des Moines, of which the Bishop-elect was rector for the past seven years, on April 20th, at 10 in the morning.

Bishop Sherrill will be Consecrator, with Bishop Whittemore of Western Michigan and Bishop Roberts of South Dakota as co-consecrators.

The Bishop-elect will be presented for Consecration by Bishop Randall, retired Suffragan of Chicago, and Bishop Keeler of Minnesota. Bishop Brinker of Nebraska will be the preacher and Bishop Mallett of Northern Indiana will be the litantist.

Attending presbyters will be the Rev.



ROCHESTER CONSECRATION: The Presiding Bishop at the altar, the new diocesan at the throne (left).



FR. SMITH: Bishop-elect of Iowa.

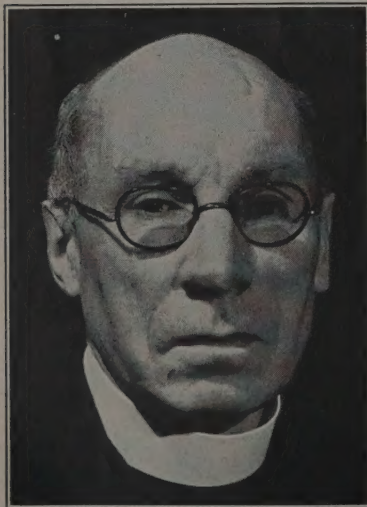
Phineas McC. Casady of Berkeley, Calif., and the Rev. LeRoy S. Burroughs of Ames, Iowa. The Rev. Dr. John H. Fitzgerald of Brooklyn will be registrar.

WORLD COUNCIL

100 Out of 30

By the Rev. FLOYD W. TOMKINS

Bringing together over 100 leaders from the 30 Christian bodies in the U.S. which are members of the World Council of Churches, the Conference of U.S.A. Member Churches held its sec-



RNS

CANON HODGSON: Plans for faith and order.

ond annual meeting on March 22d and 23d at Buck Hill Falls, Pa. Presiding was the Rev. Dr. Franklin Clark Fry, president of the United Lutheran Church of America.

The key note of the meeting's program was sounded in the opening address by Bishop Angus Dun of Washington. Bishop Dun underlined the need of making those tasks which member Churches of the World Council undertake in common real and effective parts of the program of each member Church. Nothing had done more to spread the sense of world-wide Christian fellowship, he noted, than the widespread participation of congregations and individuals of all Christian bodies in the World Council's program of Interchurch Aid to the Churches in war-devastated countries during recent years. But this participa-

pledged that American help should continue in even greater measure. This appeal was emphatically endorsed by the Conference.

In the matter of Public Relations, chief problem was the misrepresentation of the World Council that has been assiduously spread by certain persons accusing it of "leftist" tendencies. Co-equal publicity be given to attacks on the other side of the Iron Curtain, asking the Council of being the tool of capitalistic imperialism, the two opposite charges would cancel each other. It was agreed that the situation required positive action, however, and steps were taken to give more effective publicity the true facts about the Council's policies and pronouncements.

The section on Study Programs devoted its attention to plans for devel-



BISHOP DUN, DR. FRY, DR. MACKIE: There is a need for member Churches to take effective parts.

tion at the local level, promoted by the agencies of each Church, must be extended to the other fields of ecumenical coöperation.

After the opening plenary session, the Conference was divided into three sections which met simultaneously to consider Inter-Church Aid, Public Relations, and Plans for Study. The first section dealt with the serious situation that has arisen owing to the falling off of gifts for the work under the World Council's Department of Inter-Church Aid and Service to Refugees, although the need for help continues to be desperate. Its report, presented to the final plenary session on March 23d and adopted after full consideration by the whole group, stated that \$591,000 in addition to the amounts at present promised by the American Churches must be secured in 1950 if the plans for resettling refugees, for health centers and medical care, and for scholarships for theological students are not to be abandoned. Dr. Robert C. Mackie, director of the Department of Inter-Church Aid at Geneva, told a vivid story of the relief work that still needs to be done and

ing, through the study departments of the member Churches and through interdenominational groups such as local Councils of Churches and study groups in colleges, widespread discussion at the local level of the material prepared by the Commission on Faith and Order, the Council's Study Department and the Commission on International Affairs. These include, under Faith and Order, *The Nature of the Church*, *Traditions of Worship*, and *Intercommunion*; and from the Study Department *The Bible and the Church's Message to the World*, *The Evangelization of Modern Man in Mass Society*, *The Responsible Society*, and *The Meaning of Work*.

NEXT FAITH AND ORDER CONFERENCE

Canon Leonard Hodgson, regius professor of Divinity at Oxford University and Theological secretary of the Faith and Order Commission, addressed the meeting on the plans for the next World Conference on Faith and Order, to be held in 1952 at the University of Lund in Sweden. Dr. John A. Mackay, president of Princeton Theological Seminary, gave an account of the conference of

ger Churches of the Far East, held at Bangkok, Thailand, which ended.

legates from the Episcopal Church Bishop Dun of Washington, Bishop Sterrett of Bethlehem and Dean of the General Theological Seminary, New York. Others present as consultants were Bishop Oldham of the mission on International Affairs, Almon R. Pepper for Interchurch Aid, the Rev. Floyd W. Tomlinson, American secretary of Faith and Life, Prof. William J. Wolf of the General Theological School, Cambridge, Mass., Mrs. Henry Hill Pierce of New York, and Mrs. Edwin Allen of Rochester.

It was announced that the World Council's Central Committee will meet next summer in Toronto, Canada, from August 8th to 15th. The full Assembly of the World Council will hold its second meeting in 1953. Many hope that it may be held here in the United States.

GENERAL COUNCIL

Pray, Not All Agree

The Executive Committee of the Federal Council of Churches, at its bi-monthly meeting March 21st in New York, joined in prayer that the hydrogen bomb might never be used, but found no unanimity as to whether the weapon should be constructed.

Some of us feel deeply that the hydrogen bomb does not present a new and different moral issue but sheds vivid light on the wickedness of war itself. Some of us use the construction of hydrogen bombs which could be used only for the mass destruction of populations. Some of us, on the other hand, believing that our people and the other free societies should not be without the means of defense through the threat of retaliation, support the attempt to construct the new weapon. All of us unite in the prayer that it may never be used."

The statement was approved at the meeting, the first held since President Truman announced the hydrogen bomb should be constructed. The statement was recommended by the Department of International Justice and Good will, as preliminary to the extensive study to be undertaken by a commission of Christian scholars. The creation of the commission was authorized last December and the personnel is expected to be announced shortly.

OPPOSE VATICAN ENVOY

Approximately 75 participated in the meeting, which disposed of a lengthy agenda, including a resolution expressing "alterable opposition" to American automatic representation in any form from the Vatican, as violating the historic

principle of separation of Church and State.

In view of word that the President had referred the question of Vatican representation to the State Department for study, the committee took unanimous action personally to present its protest to Secretary Acheson, and to all members of the U. S. Senate, in writing.

VISITORS

Canon G. W. Briggs

Canon George W. Briggs of Worcester Cathedral, noted English hymnologist and compiler of service books, arrived in New York last week aboard the *Franconia*, after the roughest passage that ship had experienced in its 29 years.



WELCOME: Leon McCauley, of Oxford Press, greets Canon Briggs.

During the passage the Canon conducted services for two men who died at sea.

Three days delayed by the storm, the Canon and his wife Constance missed a dinner given in their honor at General Theological Seminary the evening before the ship docked. The 75 guests heard instead of the Canon's talk on English hymns an address on a similar subject by the Rev. Dr. Edward R. Hardy, Jr., of Berkeley Divinity School.

Canon Briggs, who is in America to consult with Oxford University Press on hymn and service books for schools, was met at the ship by Leon McCauley, head of the religious department at Oxford and formerly business manager of THE LIVING CHURCH.

Songs of Faith and Daily Reading for School and Home are among Canon Briggs' better known Oxford titles, although some of those less well known in America sell as many as 125,000 copies a year in England. He is one of the editors of *The Shorter Oxford Bible*, which is expected to appear this year.

Though Canon Briggs' plans include talks at Harvard and in Canada, his chief lectures are scheduled for April and May at Berkeley Divinity School,

New Haven, where he will be in residence with Mrs. Briggs. His full itinerary will be announced later.

RADIO

Improved Techniques

Four priests recently attended a religious radio school in New York city sponsored by the Protestant Radio Commission. They were the Rev. Messrs. Stanley Gasek, Robert Sudlow, Ben Narbeth, and Paul Miller, and they represented the department of promotion of the diocese of Central New York.

PRC officials expressed regret that so few Episcopalians applied for the workshop. [At the last meeting National Council voted to affiliate with PRC. L. C., March 5th]. Besides the priests from Central New York, only one other Churchman, the Rev. Lars Bache-Wiig of Philadelphia, attended.

National network radio and television officials were instructors at the workshop. The Episcopal priests wrote a radio script and produced a sample radio program for a local audience; trained their voices for radio broadcasting, prepared religious newscasts, and learned improved techniques of broadcasting religious services.

Although agreeing with 95% of what was taught at the workshop the Episcopal delegation entered a vigorous protest when a PRC official, Albert Zink, said that the Commission had told networks not to televise services from churches. The Rev. Stanley Gasek pointed out that church services were educational as well as devotional, and that liturgical churches such as the Episcopal Church, had a type of service which some Protestant churches did not have. "Color and ceremony can be most helpful," the Rev. Mr. Gasek said. PRC officials said they would study the Episcopal position, which has been endorsed by the department of promotion of the diocese of Central New York.

BAPTISTS

Independent

The Foreign Mission Board of the Southern Baptist Convention has voted unanimously to withdraw from the Foreign Missions Conference of North America, of which it has been a member since 1899. The action was taken in view of the likelihood that the Foreign Missions Conference will decide to affiliate with the proposed National Council of the Churches of Christ in the U. S. A.

Southern Baptists have consistently declined to become members of general interchurch agencies. [RNS]

ENGLAND

Threefold Effort

Continued efforts to promote better relations between the Christian Churches were urged in London recently by Dr. Fisher, Archbishop of Canterbury, at a meeting attended by Protestant and Roman Catholic leaders.

"All Churches should be vitally interested," Dr. Fisher declared, "in improving relations between the Christian denominations in a totally Christian spirit."

Speakers at the meeting included the Rev. C. H. E. Smyth, canon of Westminster Abbey; Dr. R. Newton Flew, former moderator of the Free Church Federal Council; and Dom Bede Winslow, of the Roman Catholic Benedictine Order. [RNS]

CSI Answers 12 Questions

Three documents (bound in a single pamphlet), dealing with the relation of Church of South India to the Anglican Communion, have now been released for publication, according to the London *Church Times* of March 10th.

The first of these documents is the "Interim Reply" of CSI to the Six Questions raised by the Lambeth Conference of 1948. The second is the reply of CSI to questions of faith and order (six) asked by the joint committees of the Convocations of Canterbury and York. The third incorporates the resolutions of the General Council of the Church of India, Burma, and Ceylon regarding CSI and CSI's reply to them.

All of the documents printed in this pamphlet were given unanimous approval by the Synod of the CSI held in Madras from January 7th to 11th [L. C., February 19th].

The first document, CSI's interim statement sent to the Archbishop of Canterbury, in reply to the Six Questions raised by the Lambeth Conference of 1948, was drafted by a theological committee set up by CSI.*

DOCUMENT I

Question 1. The statement of the of the faith of the Church should be so re-drafted as to place the adherence of the Church of South India to the historic faith of the Church Catholic beyond question.

The reply of CSI, while recognizing that some of the wording of the state-

ment on the faith of the Church may be open to criticism, includes the following:

"The Church of South India is part of the One Holy Catholic and Apostolic Church, confessing the historic faith of the Church and seeking to proclaim that faith throughout South India. We have not departed and, God helping us, we shall not depart from that faith."

The reply affirms acceptance by CSI of the Apostles' and Nicene Creeds

"as witnessing to and safeguarding the historic faith of the Church, it being clearly understood that the decisive standard is to be found in the Scriptures."†

Question 2. The statement on the Sacraments in the Church should be freed from misleading ambiguities.

The reply admits that this statement is inadequate as a full account of sacramental doctrine, but claims that the statement makes it clear that CSI "accepts the Sacraments of the Gospel as a means of grace, and insists on the words and elements ordained by Christ," and that what is set out in the statement represents the minimum necessary for the uniting churches in setting out to live a common life together. It calls attention to the deepening appreciation of sacramental life appearing in many congregations.

Question 3. The use of the rite of Confirmation should, as soon as may be practicable, be made the general rule of the Church.

The reply calls attention to the fact that present provision in this regard is a matter on which there has been no change in the scheme since 1930, and that for CSI in the near future to make episcopal confirmation obligatory would constitute "an unthinkable breach of faith" that the CSI can hardly be expected to make. The reply does, however, point out that, in practice, episcopal confirmation is being "increasingly used and valued in the Church of South India."

Question 4. There should be a modification of the rules for synodical procedure, clarifying and properly safeguarding the position of the Bishop.

The reply states that reconsideration of this matter may be taken up in the future, but that it is too soon to propose a change at present. The reply believes that present provisions adequately safeguard the responsibility resting upon bishops in matters of faith and order.

*In the original draft of the Basis of Union the phrase "ultimate standard" (in reference to the Scriptures) had been used. In the Interim Reply an appendix is included, giving the reasons for the later change to "supreme and decisive standard," and for other changes which, it is claimed, were not made "with any intention to depart from . . . the historic faith of the Church."

Question 5. There should be a reconsideration of the ultimate relation of Church of South India to other Churches not episcopally ordered.

According to the reply it is

"not conceivable that in any reasonable foreseeable circumstances the Church of South India should break off relations with those parent Churches with which it now enjoys unrestricted fellowship."

Question 6. There should be a satisfactory clarification of the circumstances, if any, under which non-episcopally ordained ministers may continue to exercise ministry in the Church of South India at the conclusion of the interim period.

The reply refers to the Constitution according to which, at the end of years, all who are at that time already exercising their ministry in CSI shall be permitted to continue to do so, and ministers of churches in communion with CSI will be free as visitors to minister in CSI. After the 30 year period, according to the constitution, CSI will decide whether there are to be any exceptions to the rule that its ministry must be episcopally ordained, and upon what terms it will receive ministers from other communions.

The reply points out that the provision that this decision must be made at the end of the 30-year period is absolutely basic to the scheme of union, and that CSI cannot go back on this to seek to anticipate the decision. It trusts that this may be made by a Church that is more Indian in character than the present Church, and under quite different conditions from those in which the Christendom now finds itself.

DOCUMENT II

CSI's answers to the six questions of the convocations of Canterbury and York are much shorter, for they are largely included in those of the Interim Reply to Lambeth.

To the Convocation's third question (whether episcopal confirmation will be the accepted use in CSI), the reply states that it is being increasingly used and valued, but that, in view especially of the uncertainty among scholars regarding the theology of Christian initiation, CSI is reluctant to make any binding rule in regard to its use.

The fifth question was:

"What is the present relation of the Church of South India with other Churches (apart from Churches of the Anglican Communion) with which its members and ministers have severally enjoyed fellowship, with regard both to the interchangeability of ministers and mutual admissibility to communion?"

The answer from CSI is that, so

*The members were the Moderator (the Most Rev. Michael Hollis), Bishop Kulendran, the Rev. Messrs. C. B. Firth, A. M. Ward, J. J. Wesley, V. T. Kurien; Mr. P. Chonchiah, and Bishop Newbigin (the convener). In the absence of Bishop Kulendran and the Rev. C. B. Firth, the working committee appointed Bishops Sumitra and Legg in their places.

s information goes, all communicants CSI are freely admitted to communion the churches under consideration, and the ordination of ministers of CSI would be acceptable to these churches. The final question of the Convocations is whether it is the CSI's intention as far as possible to refrain from admitting new permanent ministers who have received episcopal ordination. The reply is that, for all practical purposes, the question concerns only foreign missionaries coming to serve in CSI, and not as a matter of fact the number of ministers in CSI without episcopal ordination is very small—at present less than 1 per cent.

This reply, like that to the six ques-

tions of Lambeth, points out that the provision that the final decision in this matter should be made at the end of the thirty years is basic to the scheme and cannot be changed.

The third document, incorporating the resolutions of the General Council of the Church of India, Burma, and Ceylon had not been received by the *Church Times*. The *Church Times* expected to publish them in the next issue (March 17th).

AUSTRALIA

Visit of Dean of Canterbury

The Dean of Canterbury (Dr. Hewlett Johnson) has accepted the invita-

tion of the Australian Peace Council to attend the Australian Peace Congress which opens in Melbourne on April 16th.

Dr. Johnson expects to leave London by plane on April 10th and hopes to visit all Australian capital cities.

SLIGHTLY EMBARRASSING

The Australian *Church Standard* comments:

"His coming may create a slightly embarrassing situation. . . . In the titanic dispute between the advocates of Marxian Communism and the rest of mankind, which is now rending the world in twain, only one side, according to the recent Lambeth Conference, can be taken by a Christian. It is unfortunately not the side which the Dean of Canterbury favors. . . . In these circumstances Dr. Hewlett Johnson can scarcely expect to be invited to proclaim his characteristic messages from Anglican pulpits."

The *Church Standard* continues:

"It must be added that the movements with which the dean is identifying himself here are themselves open to grave misgivings. . . . It is believed by many not without good reason, that both the Australian Peace Council and the Australian Peace Congress have a Communist origin, and aim at lulling other nations into a false sense of security whilst Russia and her satellites grow irresistibly strong. . . .

"We trust that no obstacle will be placed in the way either of the dean's admission to Australia, or of his addressing meetings arranged by those who sympathize with his point of view. But that is a different matter from allowing him to commend from Anglican pulpits a cause which the leaders of the Anglican Communion have officially declared to be contrary to Christian faith and practice."

HAITI

Triple Mural Painting

A mural painting in three parts in the Cathedral of the Holy Trinity, Port Au Prince, was dedicated March 9th, as the official participation of the *Eglise Episcopale d'Haiti* in the International Exposition now being held.

The mural, begun February 1st and finished February 28th, was executed by four native artists under the direction of Selden Rodman of the Haitian *Centre d'Art* and Pierre Monosiet. The four artists, with the part for which each was responsible, were: Rigaud Benoit (the Nativity), Philomé Obin (the Crucifixion), Castera Bazile (the Ascension), and Gabriel Légèque (the angels above the three panels).

The project was conceived in 1949 by Bishop Voegeli, Dewitt Peters, and Mr. Rodman. Mr. Peters founded the *Centre d'Art* in 1944.



Byron Coroneos

HAITIAN MURAL: Four artists collaborated in producing it.

¶ *The evidence for our Lord's Resurrection and its meaning for Christians are summarized in this article by Dr. Hall—the "Anglican Aquinas"—whose 10-volume work on dogmatic theology has long been a classic in its field. ¶The article is from Dr. Hall's Theological Outlines, II, pages 129-136. As befits a sober, scientific theologian, Dr. Hall writes in a severely plain manner; yet he goes to the heart of the subject with a terseness and simplicity that have a power of their own.*

THE facts whereby Christ's exaltation is declared are:

that on the third day after His death, Jewish reckoning, His body disappeared from the tomb;

that He appeared alive on several occasions in visible and tangible "flesh and bones," which were recognized to constitute the body in which He died on the Cross;

that His body had acquired mysterious spiritual conditions and powers, transcending those possessed by us in this life [on the fact of the resurrection, see I Corinthians 15:3-20; St. Mark 16:1-8 (with supplement 16:9-14); St. Luke 24; St. Matthew 28:1-17; St. John 20 (with supplement 21); Acts 1:22; 2:24-32; I St. Peter 1:3, 21; Hebrews 13:20];

that 40 days after the resurrection, He visibly ascended in the air, and was hidden from sight in a cloud, this proving to be His final withdrawal from this world (on the fact of the Ascension, see St. Mark, 16:19; St. Luke 24:50-51; Acts 1:9-11).

Our Lord's clothes were found lying in the empty tomb in positions suggestive of His body having exhaled from them, so to speak, without disturbing

them except by causing them to collapse. The theft theory, that the body had been stolen, while it grants the fact of its disappearance, is incredible. If the Jews had stolen it, they would have produced it in confutation of the resurrection story, and the character of the apostles forbids the supposition that they stole it.

The synoptic narratives of the resurrection were produced too soon after the possible date of its occurrence to be derived from either legendary or mythical sources, and St. Paul's testimony to the appearances was given while more than 250 of the witnesses were still living. The swoon theory, that Christ did not die, but reappeared after recovery from a swoon, is inconsistent with any reasonable interpretation of the account of the crucifixion, as well as the manner of His appearances. The theory of visions can be reconciled neither with the despondency and initial incredulity of the apostles, nor with His appearance to 500 at once, nor with the cessation of His appearances after the 40th day. Keim's theory, that the disciples were made, by a sort of telegram from heaven, to see what they would naturally suppose to be their Master in the flesh, in order that they might believe Him to be living on in the spirit, is not only contrary to the risen Lord's own testimony, but implies the use of deception by Him who is the Truth. No theory can be maintained which does not either reject the evidence *en bloc* or base itself upon acknowledgment of a real resurrection of our Lord in the flesh.

There are indeed mutual inconsistencies in the narratives, but they concern minor details, and are such as inevitably emerge in independent human testimonies. The assertion that the Gospels preserve contradictory traditions, one that our Lord appeared after the first morning in Galilee only, and another that He appeared chiefly, if not wholly, in and near Jerusalem, is supported only by a precarious argument from silence, for each narrative, separately considered, is obviously incomplete.

Objections to the possibility of the phenomena described in connection with Christ's appearances are deduced from the laws of matter. But such laws merely describe in generalized propositions our normal experience of matter. Science affords no warrant for defining the possibilities of the human body when possessed and controlled by its Creator. And no proof is to be had for the plea that flesh is incapable of being brought into such subjection to the spirit as to become a suitable medium of its self-expression. Every so-called scientific objection to the resurrection as described in the Gospels is really philosophical, and is based upon *a priori* denial of the possibility of miracles.

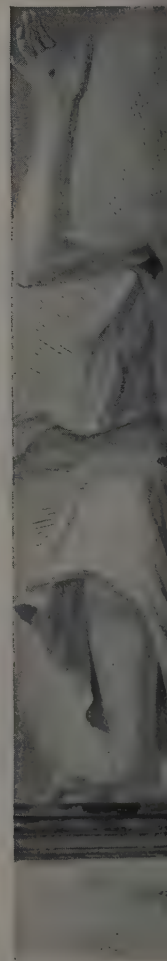
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ground that it presupposes a localization of heaven above the sky. It is to be admitted that the apostles probably did so localize heaven. But under any circumstances of human enlightenment, we can imagine no more effectual indication by our Lord of His withdrawal to heaven than an upward movement, followed by disappearance in the clouds. The symbolical form of His withdrawal does not, however, militate against the historical credibility of its Gospel description.

The credibility of the narratives in question lies in the connections, and the significant place, which the facts considered have in history, as interpreted from the standpoint of belief in the divine Person of Jesus Christ. From that standpoint the resurrection and ascension are perceived to be central and determinative movements in the world-drama. They are uniquely illuminating, and therefore uniquely credible.

THE MEANING OF THE RESURRECTION

What happened in the resurrection was a restoration of the living relations of our Lord's human body and spirit, and the endowment of His body with certain spiritual qualities and capacities, by reason of which it became a perfected and plastic instrument of His human spirit; as to its visibility and tangibility, subject to the Will of its Owner, and requiring a certain spiritual capacity in those who saw and touched; capable of new and higher modes of presence and action; immortal, being independent of carnal nourishment, and incapable of suffering.

2. The Resurrection declared Jesus Christ to be the Son of God with power (Rom. 1:4). It was supremely evidential, affording to the minds of the apostles an illuminating clue to the significance of His Person and teaching, previously not sufficiently realized, and enabling them to receive the fuller teaching of the Holy Spirit. In brief, the Resurrection justified Christ, and both vindicated and interpreted His claims and mission. Once apprehended by the apostles, and considered in relation to their previous experience of Him, so far from being incredible, the Resurrection was perceived to be inevitable. Such an one "could not be holden of death" (Acts, 2:24. Cf. St. John 20:26-28; I Cor., 15:12-19).

The Resurrection was the proper and interpretative sequel both of the Incarnation and of His death, a third critical stage in the mystery of which the Incarnation was the first. It initiated that exaltation of our nature which was involved in the hypostatic union, delayed because of the humiliation which Christ came in order to endure; and it achieved the victory over death, without which He would have died in vain, making possible that abiding priesthood of which

His death is the consecrating basis. Thus the Resurrection is the most critical and significant event in all history.

Having died in order to expiate our sins, He was raised for our justification (Rom. 4:25). That is, His Resurrection and consequent Ascension qualified His Manhood, in accordance with the purpose of His taking it and dying in it, to become an abiding source of regenerative and sanctifying grace to us in His mystical body, the Church. It is by reason of this grace, made available through Baptism, that, without unreality, God can justify us, or account us righteous, because He puts us in the way of truly becoming so in Jesus Christ.

Christ has become the first fruits of them that slept, (I Corinthians 15:16-17, 20-21), and this both morally and in relation to our bodies. The new vital principle which His Resurrection creates for us is the power of a righteousness which is new. For it is not an improved or reformed natural morality; but is a supernatural righteousness, wherein natural virtues are absorbed and transfigured, and whereby we are equipped for our proper destiny — divine fellowship.

It is a vital part of God's purpose that our whole nature should be redeemed, raised, and perfected. Accordingly our Lord's Resurrection in the flesh perfects our sacramental food of immortality, and becomes the earnest of our own bodily resurrection. Only in relation to the antecedent mysteries of His Incarnation and death, and to the subsequent mysteries of His mystical body and of our feeding on His flesh and blood in the Holy Eucharist, can we rightly perceive the meaning, value, and necessity of the recovery of Christ's body of humiliation from death and its glorification.



An Easter Letter



THE Bishop was weary; no doubt about that. Enforced idleness was exceptionally hard for a man like him—one who had spent so much of his life out-of-doors, traveling by land and sea, rising at the crack of dawn, celebrating the Holy Eucharist; preaching, often several times a day at widely separated points, sometimes to hostile congregations; writing or dictating letters late at night. That was a good life. It left him physically tired at the end of the day, but spiritually refreshed, eager to begin again the next morning.

This life was quite different. A tiny prison cell. No facilities or opportunity to celebrate the sacred mysteries. No chance to preach. No freedom of movement. Only the little square heavily-barred room with earthen floor, a dirty pallet, a rickety stool, and a shelf on which he could write with difficulty. Such was the reward of totalitarian government to one who placed the claims of God above those of the State!

But he *could* write! A sense of peace and rest came over the Bishop as he rummaged in the half-light from the tiny window to find his broken stub and the unfinished pastoral letter. His faithful Archdeacon would visit him again in the morning, if the jailer would permit, and would carry the letter with him to that troubled congregation so far from the capital city. At least they could assemble freely for prayer and praise, for sacramental worship, and to hear the preaching of the Gospel. "Good news," indeed—and with the anniversary of the Resurrection so near, they would be greeting one another with the glad words: "Christ is risen! He is risen indeed!"

The Bishop's thoughts went back to another pastoral letter that he had written—was it five years ago? It seemed only yesterday; yet so much had happened since. Then he had been free, and he had paused in his journeys to point up the Resurrection message and to remind his flock of the overwhelming evidence to the fact that Christ was risen indeed:

"May I remind you, brothers, of the precise nature of the 'good news' I proclaimed to you. You accepted that gospel of mine; on it you took your stand; and by it you are even now being saved—if you stick to my version of it—unless your belief was merely idle. Well then, I delivered to you what I myself had received at first hand, that Christ in fulfilment of the Scriptures died for our sins, that He was buried, that three days afterwards as the Scriptures had foretold He was raised again, and that He was seen first by Cephas, then by the Twelve, after that by more than five hundred of the brethren all at the same time (most of them are still alive, but some of them are dead); after that again He was seen by James and by the whole body of the Apostles. Last of all He was seen by me—your poor little runt of an apostle. I am indeed the least of the Apostles, and hardly deserve the name of Apostle,

because I once persecuted the Church of God. But I owe it to the grace of God that I am what I am, and the favour that showed me was not wasted, but my toil has produced greater results than that of all the others. Yet it was not I who did it, but the grace of God that was with me. Anyhow whether it was I or they, the above are the terms in which preached and those are the terms in which you believed."

The Bishop smiled. "Your poor little runt of an apostle." His infirmity had not kept him from cross and crisscrossing the civilized world in his apostolic and missionary travels. His memory reached back over some of his experiences, bitter and cruel in human terms, but sweet and joyous in the framework of dedication to His Lord and of expiation for earlier persecution of the followers of Christ:

"Overwhelmed with toil and imprisonment, crucified, often in danger of death. Five times I have received the maximum punishment of thirty-nine lashes from the Jews; three times a Roman beating; once I was stoned; three times shipwrecked; twenty-four hours in the water; on countless journeys with danger from floods and robbers, from my countrymen as well as foreigners, and in perils of city, sea, desert, as well as treachery on the part of fellow-believers; toil and trouble, in much want of sleep, in hunger and thirst, in frequent fasts, frozen from want of clothing. In addition to all these extra worries there is that which is my daily portion, the supervision of all the churches."

BUT he was about to send a message about the Resurrection. What should it be? These people did not doubt the *fact* of the Resurrection; they were quite respectable and generally orthodox Christians. The only thing was, they lived as if the Resurrection didn't really mean anything to them, personally. That was it. The Bishop drew the letter toward him resolutely and began a new section, interpreting for them the significance of the Resurrection in their own lives.

"Since then you have risen with Christ, aim at the things that really do belong to the higher life, that life in which Christ is already enthroned, seated at the right hand of God. Give your thoughts to the things that belong to that sphere and not to the mere material world. After all you have died and your life is hid with Christ in God. When Christ, who is our life, appears again, then we shall be seen to accomplish Him in glory.

"So you must really put to death that part of you which belongs exclusively to this world—fleshly sin, impurity, passion, evil lust, and the unrestrained desire that amounts to idolatry. It is such things that arouse the wrath of God. As you did practice such things once, when you lived in the world of them. But now you must put away in addition all sorts of other sins—passionate anger, maliciousness, swearing, lying, talk. Cleanse your life of such things. Don't deceive one another, but put off the old nature with its characteristic passions."

Quotations are from *The New Testament Letters*, prefaced and paraphrased, by the Rt. Rev. J. W. C. Wand, Bishop of London. Oxford University Press, 1946. Used by permission.

and put on the new, in which the image of its Creator always being renewed and perfected as our knowledge of it increases. In that likeness there is no room for distinction between Greek and Jew, circumcised and uncircumcised, between barbarian, Scythian, slave and free, but Christ is all in all."

That was it—"Christ is all in all." That makes Resurrection personal. "Since then you have risen with Christ, aim at the things that really do belong to the higher life. . . ."

St. Paul paused in his writing. This was his Resurrection message to the Christians in the town of Iconium, in the province of Asia, a part of the great Roman Empire.

He didn't know that the town to which he was writing would be destroyed by an earthquake a few years later, nor that the Empire itself would be overthrown by barbarians in a few centuries.

But neither did he know that a part of his letter, written (or dictated) in the murky gloom of the big Roman jail, would be read or sung in many languages, by multitudes of nations yet unborn, as the Epistle for Easter Day in hundreds of thousands of Christian Churches all over the world, in the year of Our Lord Nineteen Hundred and Fifty.

Christ is risen! He is risen indeed!

Toward Better Knee-Action

WE usually agree with what Canon Edward N. West has to say, particularly in regard to church design and furnishings. But if he is correctly quoted in a recent interview in the New York papers as advocating that churches give up pews for "comfortable, movable chairs," we are not sure we go along with him. Or perhaps we are really ahead of him; for we are not so much concerned with comfortable sitting as we are with practicable kneeling in our churches.

It is amazing how many of our churches are constructed in such a way that it is difficult, if not impossible, for the average adult to kneel upright without throwing his body completely out of balance. And children, in many churches, disappear entirely when they kneel. In some churches it is virtually impossible to kneel at all; the chapel at Hobart College is one of the most glaring examples, though many others might be cited.

We once served on a committee to plan pews for a new church. It was a well-chosen committee, consisting of a fat lady, a slim man (no wise cracks, please; this was a long time ago), and an eight-year-old boy. The committee sat, stood, and knelt in about a dozen different churches, until it found one in which all three positions could be held by all three members of the committee without discomfort or distraction from concentration on prayer and worship. The contractor for the new church was then instructed to duplicate the proportions of the pews and kneelers in that church.

We fear that "comfortable, movable chairs" are not the answer. They are likely to be comfortable only when sitting, not when in the more important position of kneeling. And they are all too likely to slide or tip when you kneel against them, or to throw you backward if they have the conventional kneeler on the back.

Episcopalians may be miserable sinners; but there is no reason why they should be subjected to additional misery while confessing the fact.

Artificial Rainmaking

NEW York City has employed a witch-doctor—pardon us, a meteorologist, to make rain in the metropolitan area, which has long suffered from an acute water shortage. We are just old-fashioned enough to view this with some alarm.

"He maketh the rain to fall on the just and on the unjust"—so it has been in the past. The same shower that ruined the Sunday school picnic may have saved the farmer's crop. But if the rain had come, not from heaven but from the bureau of rainmaking, hail, and farewell of a neighboring city, the parson might have cause for complaint. And we shudder to think what fury might be unloosed if hundreds of ladies had their Easter bonnets damaged by synthetic rain, in order that the saints who rejoice in their beds might have an overflowing hot tub when they finally arise. But probably the medicine men—pardon us, scientists—won't work on Sundays, so at least that contingency will be avoided.

Well, maybe this is really a step forward. But we shudder to think of the day when all our weather is predetermined by a bureau in Washington, armed with a supposed mandate from the latest election. And it looks as if we might be headed that way.



BISHOP DANIELS OF MONTANA calls our attention to this item under "Answers to Correspondents" in the (London) *Church Times*: "We have no authority to decide whether whale steaks should be reckoned proper Friday fare. Ask your bishop." Says Henry Montana, "I'm glad I don't have to decide a question like this. One visitor to Lambeth described curried whale as tasting like old horse meat cooked in drained motor oil."

Said the Bishop, "When cooking a whale,
Drain the oil from your car in a pail,
Boil the meat and the blubber,
Flavor lightly with rubber,
And make a soufflé from the tail."

LIVY THE OFFICE CAT says: I prefer mice.

Clifford P. Morehouse

† Bishop Brent made an intensive study of the Gospel According to St. John during Lent 1908. The following prayers, written during an important year in his pioneering work among the native Moros and Igorots and never before published, were found interspersed among his notes made during the course of this study. They illustrate his habit of moving from the objective study of a Biblical passage to meditation on its bearing upon his own life and then crystallizing his meditation in a prayer.



LORD Jesus, Jesus of the Resurrection and the Ascension, who after going away into the unseen didst so press Thyself into the lives of Stephen and Paul and John as to make Thy personality and power the most potent fact in the universe to them, I too need Thy fullest self-revelation so that my soul may live in and by Thy life. Let my very frailty and weakness and poverty be Thine excuse for coming very close and very vividly to me. I lack operative faith such as Thou alone providest. Come near to me for I fear myself except when I am wrapped about by Thine arms. Leave me not lest I grope in the darkness and fall into the snares that are laid for my feet. Make Thy will known to me and give me courage and strength to fulfil it.

O LORD Jesus Christ, Conqueror of death, Prince of Life, grant that we who believe in Thy Resurrection, because we have seen Thee by faith, may so live as to witness to the power that flows from Thy presence, and by the light in our eyes and the joy in our hearts reflect faith into the souls of the doubting and the grief-stricken.



To the

RISEN LORD

Unpublished Prayers of Charles Henry Brent

First Missionary Bishop of the Philippine Islands (1901-1918)

Edited by

Alexander C. Zabriskie and Frederick W. Kates

O LORD, Thou art near us in our tasks to dignify them by Thy touch. Grant that we may see Thee as we labor, and attribute our success to Thy presence and activity in our cause. Without Thee our nets will be empty of aught: with Thee we can never spend longer than a single night in fruitless toil. Thou carest for our bodies and it is Thou who always bidst us 'Come and Dine.' From Thy hand we receive our food and to Thee we give thanks. Be known to us from day to day at the family meal and in the social banquet.

BECAUSE, Lord Jesus, Thou didst bestow such wonderful care upon a woman who had offended gravely and long; I know that Thy care for me is not lacking. Not my merits but my needs are my assurance that Thou canst not fail me. Cast out of my soul what offends Thee and mars me. That Thou hast the best for me I know, because Thou didst have the Resurrection for her. As Thou didst fill her with the Resurrection life and send her forth to spread its joy among men, so fill me that I may be a true channel of Thy love and power and gladness. As the Magdalene could find no consolation but in Thy Person, grant that it may be also so with me.

O JESUS, help me to be true to the dictates of conscience through the agency of which the voice of God's will speaks to my life. Rid me of the disabling consequences of past sin. Make my penitence so complete that it may be no longer controlled by the evil past but that a life remoulded from the first in imagination and purpose may pour its power into my present. Deliver me from the ambition to please others and from whatever delicately toned selfishness debilitates my will. Let me never be a slave to the corrupt popular taste. Make my moral and spiritual character robust and positive that I may be a friend of Thy friends and a constructive force in my generation.

LORD Jesus, behold me Thy poor half-hearted disciple who comes to Thee frequently by night and finds that lack of courage screens his best emotions and stifles his highest aspirations, and let the spectacle of Thy self-offering move me to boldness. Banish silly fear from my life — fear of criticism, of opposition, of ridicule. Entwine the strands of my life in the web of Thy purpose so that through fellowship with Thy suffering I may attain to the glory of Thy Resurrection.



BOOKS



The Rev. CARROLL E. SIMCOX, PH.D., Editor

All Things Considered

GIVE me, my Master, the gift of simplicity that sees with a clear eye and acts with a firm hand. Enable me to be just toward those who are unjust to me. Release me from the web of indirection and vacillation, and show me the ways of directness and simplicity.

JESUS, who destroyedst the strongholds of evil by penetrating into their heart and exposing their impotency to harm or imprison human life, deliver me from fear by guiding me into the secret chambers of the forces that are arrayed against righteousness, that the strong man may be bound and the spoils of his house added to the wealth of Thy Kingdom.

LORD Jesus Christ, I too love Thee with sincere but feeble love. Help me to deepen and strengthen my love by feeding the flock committed to my care. Grant that I may never play the part of hireling. As a defender of the sheep I may be called to die for the sheep — which is only to play the part of a Christian. If the call comes, lead me up the steps of Calvary with strong if not joyful steps. I would follow Thee, O Lord, simply trustfully, lovingly. My desire is to be used for eternal and undying ends. Make it my will so to be used. Lord, I embrace the cross of a swift close to life after a long waiting. Lord, into Thy hands commend my body, soul and spirit. Glory be to the Father and to the Son and to the Holy Ghost: as it was in the beginning is now and ever shall be, world without end.



ALL things considered, does Christianity have a future? This is not precisely how Chad Walsh poses the question which he undertakes to answer in *Early Christians of the 21st Century* (Harpers, \$2). But it is the real question, and Fr. Walsh's answer (here again I am paraphrasing him) is that only Christianity has a future. In this book he tells us why.

"There is hardly a phase of man's life that Chad Walsh does not investigate. And one reason why he prescribes a good dose of real Christianity is that Christianity touches and affects all phases of life . . . The book is not meant to be enjoyed (as a sermon is sometimes 'enjoyed'), but to provoke, disturb, and encourage. Dr. Walsh may seem to ask more questions than he can answer (he admits as much), but that is good. Why shouldn't the reader think too?" (Howard L. Foland)

James Bissett Pratt is one of the most competent among liberal Protestant thinkers. In *Eternal Values in Religion* (Macmillan, \$2) he discusses worship from both the psychological and the religious points of view. Says our reviewer, William Paul Barnds:

"This book will repay careful reading by Churchmen . . . Dr. Pratt exhibits a fine appreciation of mysticism, both Christian and non-Christian. His treatment of symbolism can help us Anglicans to use this great and ever-present tool of ours more intelligently."

A fine book on prayer which may be especially commended to young adults of college age or as supplementary reading for adult instruction classes is Constance Garrett's *Growth in Prayer* (Macmillan, \$2.)

"In this book she gives definite instruction, making prayer a meticulous, concrete activity leading to a spiritual joy found only by experience. More than this, she makes her subject tie up with the Holy Eucharist, something so often omitted from books designed for those less informed along the line of the sacramental life." (Elizabeth Mabel Bryan)

Hubert C. Libbey's *The Eight Deadlier Sins* (Longmans, Green, \$1) is the Bishop of London's Lent Book for 1950. It is certainly a bargain at the price, and I have that uneasy feeling the book reviewer often has that there is something here that he is failing to appreciate. But frankly I am disappointed in this little book. The chapters deal with those sins enumerated in the Litany as "blindness

of heart, pride, vain-glory, hypocrisy, envy, hatred, malice, and all uncharitableness." Libbey says many wise and pertinent things; but he forgets his own intention to deal with these sins theologically and lapses too frequently into mere psychology. And his style — a punchy, choppy Carlylesque — gets badly in his way.

Books of meditations on the Seven Last Words are almost "a dime a dozen." But in *The Tree of Life* (Morehouse-Gorham, \$3) David K. Montgomery, Dean of St. Paul's Cathedral, Springfield, does something with this subject rather out of the ordinary, and does it very usefully and very well. Dean Montgomery relates the implications of the Words from the Cross to the ever changing needs of man and shows how the Christ who reigns from the Tree ministers to these needs particularly through the sacraments.

"The book is a product of deep thought about present day problems. It is illustrated by skillful and telling quotations from a wide reading of both poetry and prose. It is inspired by a persuasive certainty that the Mighty Acts of Good Friday give, through God's providence, to us today and to all men of every age, life and immortality. . . . It is valuable not only for Lenten reading, but is an enlightenment to troubled souls at all seasons." (E. P. Sabin)

There is another useful new book of addresses on the Seven Last Words by P. M. Dawley of the General Seminary: *The Words of Life* (Oxford Press, \$1.75). These addresses are good homiletically, though not brilliant. They are very simple and very sound.

Most psychologists have the axe out for religion. Gordon W. Allport of the Harvard faculty of psychology is an exception. In *The Individual and His Religion* (Macmillan, \$2.50) he deals with religious experience

"as a necessary and useful component in the creation of an integrated personality. He is interested in discovering the psychological basis and function of such things as conscience; faith, mystical experience, skepticism and private confession." (Warren M. Smaltz)

This book should be equally helpful to psychologists who must deal with religion as a plain fact of life and to the clergy in their dealing with people as incurably psychic (in the true sense) creatures.



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NEW YORK

Mothering Sunday

"Mothering Sunday" (the fourth Sunday in Lent) was celebrated at St. Luke's Chapel, Trinity Parish, according to the old customs of the Church of England, March 19th. This celebration is one of the special annual events at St. Luke's.

There was a parish Communion at 8 AM, at which families made Corporate Communions. At the end of the service, the simnel cake, made after an ancient recipe,* was brought in, by two acolytes, and blessed. Then came breakfast in the parish house, with the cutting and distribution of the simnel cake. Later, the Sisters of St. John Baptist, now working in the chapel, took pieces of the simnel cake to shut-ins.

SOUTHERN OHIO

Goals for a Diamond Jubilee

The building of three new churches and student centers on or near the campuses of the three state universities in Southern Ohio is one of the nine goals the diocese's Churchmen have set for themselves in observance of Southern Ohio's 75th anniversary. The College Building Fund campaign aims at raising \$1,089,000 for building at Ohio State, Ohio, and Miami universities. The sum of \$100,000 will be given to aid in rebuilding Old Kenyon at Gambier.

The second goal was the program of regional missions recently held in Dayton, Columbus, and Cincinnati. In Dayton and Columbus the Rev. Bryan Green led the missions. One Friday night in Dayton, Christ Church, where the missions were held, was crowded to capacity, 1,000 people formed an orderly procession and moved two blocks to the Westminster Presbyterian Church. In Columbus the Rev. Mr. Green spoke to a capacity congregation each night. In Cincinnati the Rev. Canon Michael Coleman, Vancouver, and the Rev. Llewellyn Graham, Ottawa, addressed congregations, schools, and service clubs. Attendance at the downtown auditorium grew from 1,400 on Monday night to 2,400 on Friday night.

Other diamond jubilee goals for the diocese: increasing the diocese's share in the world mission of the Church, attention to a rule of life for all diocesan

*Recipe: Butter, one-fourth of a pound; white flour, one-fourth of a pound; white sugar, one-fourth of a pound; candied orange peel or citron, 2 ounces; currants, one-half pound; eggs, 2.

Beat the butter to cream in warmed bowl, add sugar, then beaten eggs, then flour, currants, peel or citron, gradually. Bake in moderate oven.

Ice with any type of white icing. Decorate with candied violets, if obtainable.

communicants, stronger men's programs, effective parish programs of evangelism, fundamental strengthening of Sunday schools, clergy study groups, participation of lay people in problems of world order.

Chairman of the mission in Dayton was the Rev. Raymond K. Riels; the Columbus, the Rev. Almus Thorp, and in Cincinnati the Rev. R. Lambert.

MINNESOTA

Layworker Turns to Ministry

A prominent business man will enter the Episcopal ministry as a result of participation in the One World in Church campaign.

He is Homer G. Carrier, 42, owner and operator of hotels at Litchfield and Hutchinson, Minn.

Mr. Carrier has been assigned Bishop Keeler of Minnesota to a mission field, with headquarters at P. Island and other churches in Kasson and West Concord, Minn.

One of 60 Minnesota men, who took part in promoting the enlarged program of the Church, Mr. Carrier will study at the University of Minnesota and take additional courses under the direction of the examining chaplains.

Mr. Carrier is married and has two sons, Stephen, 15.

NORTH TEXAS

Episcopal Endowment Fund

The setting up of a working organization to promote the Bishop Terrell Memorial Fund for the endowment of the episcopate and the admission of John's Church, Odessa, to parish status were among the major events of convocation of the district of North Texas, which met on March 12th, 13th at Midland, Texas. St. John's came the district's seventh parish.

To promote the episcopal endowment fund, a committee of three laymen and one laywoman was appointed, Messrs. Edgar Lewis, Armistead Rust, M. K. Brown, and Mrs. Frank K. Maedgen, Jr. Three trustees for the endowment were also appointed: Messrs. J. P. Butler, David Brown, and Charles Maedgen, Jr.

Missionary giving in the amount of \$21,000 was approved, of which \$8,000 will go to the work of the National Council. This compares with total giving in the amount of \$16,120 in 1954 and \$7,500 in 1947.

ELECTIONS: Executive committee, the Rev. J. S. Elliott, the Rev. Edgar Henshaw, Mr. Kolm, Mr. A. Rust. Appointed by the Bishop: Rev. C. E. Canterbury, the Rev. J. S. Butler, William Pitman, Mr. E. A. Ungren.

MINISTRIES

Acquires Dr. Shoemaker

The Rev. Samuel M. Shoemaker, rector of Calvary Church, New York City, has been appointed lecturer in pastoral theology at the General Theological Seminary, to succeed the Rev. Dr. W. Bell Bowie. Dr. Shoemaker will continue his regular work at Calvary Church, and his other activities in the diocese of New York.

Tennessee Gives Most to Sewanee

Tennessee stands first in a record-breaking year of Episcopal diocesan gifts to the University of the South. Out of a total of \$49,538.08 given by Episcopal churches and dioceses toward the operating expenses of the school, the diocese of Tennessee gave \$6,493.83.

The diocese of Texas was second with \$4,946.68 and the diocese of Florida third with \$3,425.11. Gifts from Episcopal churches are added annually to Sewanee's living endowment, the regents are told, and, added to the income from student fees and from a two and one dollar endowment, they help pay operating expenses of the institution.

COLLEGES

Advisers for Orthodox

Eastern Orthodox students at Columbia University are to have their own religious advisers in connection with the Pan-Orthodox program about to get under way.

The chaplain, the Rev. James A. Pike, has appointed the Rev. Vasile Hategan, rector of St. Dumitru Roumanian Orthodox Church as chairman of the advisership. His title: Religious Adviser to Eastern Orthodox students.

As Fr. Hategan's associates, the Rev. John Zanetos of St. Spyridon's Church, New York City, will advise Greek Orthodox, and the Very Rev. Georges Florovsky, provost of St. Vladimir's Theological Seminary, will advise Russian Orthodox. Fr. Hategan will be adviser for other Orthodox students.

Mr. McClenney Elected

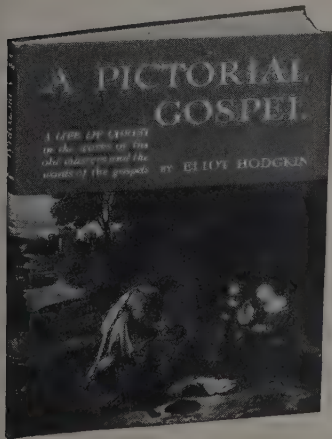
to St. Paul's Polytechnic

The Board of Trustees of St. Paul's Polytechnic Institute has elected unanimously Mr. Earl Hampton McClenney, Sr., as the Institute's new president. He was to assume his duties on April 1st.

Mr. McClenney is at present president of the Voorhees School and Junior College at Denmark, S. C., another of the schools sponsored by the American Church Institute for Negroes. He was born in Marion, Ala., March 4, 1908.



FR. PIKE: Appoints Orthodox advisers.



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MACMILLAN

DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them."

Arthur O. Steidemann, Priest

The Rev. Arthur O. Steidemann, who served St. Thomas' Mission to the Deaf, St. Louis, first as lay reader and then as minister, for 48 years, died February 27th after an illness of several months. He was 67 years old.

Mr. Steidemann was a native of St. Louis, the son of the late Martin F. and Mary A. (Wilchusen) Steidemann. He attended the St. Louis public schools until he was deafened as a result of scarlet fever at the age of nine, and then was sent to the Gallaudet School for the Deaf in St. Louis. He was graduated from the Gallaudet College for the Deaf, Washington, D. C., in 1902.

A year after his graduation, Mr. Steidemann became the lay reader at St. Thomas' Mission, serving under the direction of the late James Henry Cloud. In 1928 he left a career in architecture and was ordained deacon by the late Bishop Johnson, and priest late the same year. The *Church News of Missouri*, of September, 1928, records that his first act as a minister was to present his own son to Bishop Johnson for confirmation.

During the past 22 years, Mr. Steidemann has served as the minister of St. Thomas' Mission and as a member of the faculty of the Gallaudet School. He is survived by his widow, the former Hazel Wasson, three children, and a sister, Miss Clara Steidemann, who assisted her brother as an interpreter at the mission.

Henry Lincoln McClellan, Priest

The Rev. Henry Lincoln McClellan, retired priest of the diocese of Pittsburgh, died on March 3d, at his home in Sandusky, Ohio, and was buried on March 6th, from Grace Church, Sandusky.

Dr. McClellan was born in Wellington, Ohio, the son of Charles McClellan and Emeline Rathun McClellan. He was graduated from Kenyon College, Gambier, Ohio, in 1890. Before entering Seabury Divinity School (he also studied at Virginia) Dr. McClellan was professor of Latin at the Pennsylvania Military College, Chester, Pa., from 1894 to 1900, and was associate headmaster of Lakewood School, Lakewood, N. J., from 1900 to 1904.

He was ordained deacon in 1907, and priest in 1909. In the diocese of Ohio Dr. McClellan served as minister-in-charge of the Church of the Ascension, Wellsville; as rector of Grace Church, Toledo; and as rector of Calvary Church, Sandusky. In the diocese of Pittsburgh his cures were: St. Matthew's Church, Ambridge; St. Paul's

Church, Pittsburgh; and St. Luke Church, Pittsburgh. He retired from active ministry in 1932 and lived in Sandusky until his death.

Arthur Thomas William French

When smallpox swept across Montreal in 1885, the Rev. Arthur Thomas William French resisted the terror that prevented many clergymen from taking part in funeral services and burials, and set about comforting the dying and the next-of-kin of the dead. Fr. French, who was 30 at the time of the epidemic, lived to be 95. He died recently in Montreal. His daughter, Miss Doris French, who survives him said that he was the only one who accompanied coffins to the cemetery to say prayers over the graves.

At Fr. French's request his funeral was private, but a solemn Requiem Mass was celebrated at St. John the Evangelist Church, at which Bishop Dixon of Montreal presided, and at which many of the city's clergy and laity assisted.

When Fr. French came to Canada more than 80 years ago he lived with the rector-founder of St. John's, the Rev. Edmund Wood. Fr. French was assistant at the church for nearly 30 years and succeeded Fr. Wood as rector upon the latter's death in 1909. While assistant at St. John's he served for 20 years as headmaster of St. John's College (now Lower Canada College.)

Elizabeth Mary Booth Cone

Elizabeth Mary Booth Cone, widow of the Rev. William O. Cone, died January 3d, at the Goldsboro Hospital, Goldsboro, N. C., after a month's critical illness.

Funeral services were held on January 5th at St. Stephen's Church, the Rev. George C. Stierwald, rector, and Rev. Stephen Gardner, Washington, N. C., officiating.

Surviving Mrs. Cone are a daughter, Mrs. William Borden Cobb, and a son, Miss Maria F. Booth, both of Goldsboro.

Orville Griffith Waring

Orville Griffith Waring, senior warden of Grace Church, Plainfield, N. J., died on January 10th at his home in Plainfield, N. J., at the age of 81.

Mr. Waring was retired president of the Borne, Scrymser Corp. of Elizabeth, N. J. He was born in Philadelphia on October 21, 1869 and came to Plainfield as a small boy.

Mr. Waring attended Trivoli Academy in Trivoli, N. Y., and Princeton University. He served two terms as



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DEATHS

er of Plainfield's common council or some time was president of that. He was a member of the Plain-Country Club, the Log Cabin Gun the Princeton Club of New York, the Pilgrims of the United States. r. Waring served his parish as a en and vestryman for more than ars.

urvivors are his wife, Dorothy Flem-Waring, two brothers, Richard S. ing and Edward J. Waring, and sisters, Mrs. Lewis Timpson, Mrs.

Thomas F. Reynolds, Mrs. Charles Dor-rance, and Mrs. J. Hartley Mellick.

Funeral services were held in Grace Church, with the rector, the Rev. Harry James Knickle officiating. Bishop Gard-ner of New Jersey gave the benediction.

Elise Gibbs Dexter

Miss Elise Gibbs Dexter, former China missionary, died on March 14th in the Baker Memorial, Massachusetts General Hospital, in Boston, after a three-weeks illness. She was 70 years old.

Miss Dexter went to China in 1915 and headed the nurses' training school of the Church General Hospital in Wu-chang. Due to illness of her parents, she returned to America in 1926 and for two years was head of St. Agnes' Training School for Nurses, Raleigh, N. C., and, for eight years, medical social work-er with the Episcopal City Mission of the diocese of Massachusetts. In 1936, she returned to Hankow and engaged in school and public health work. Later she gave two years of active service with the International Red Cross.

After being evacuated from China in 1939, she served as educational secretary with the Massachusetts Branch of the Woman's Auxiliary, and in 1941 was elected its president and served until im-paired health occasioned her resignation in 1945.

Miss Dexter continued to serve the cause of missions by filling many speak-ing engagements. From her apartment on West Cedar Street, Beacon Hill, she gathered in the missionary workers as they passed through Boston and inter-viewed countless young men and women desirous of entering Church work.

Bishop Nash of Massachusetts offici-ated at the services held on March 16th, in the Church of St. John the Evangelist, Boston, which was Miss Dexter's parish church. A requiem mass was sung by the Rev. Alfred Pederson, S.S.J.E., vicar.

Josephine F. Bumstead

Miss Josephine F. Bumstead, for 35 years the chairman for Latin American Missions under the Massachusetts Branch of the Woman's Auxiliary, died at her home in Cambridge, Mass., on the evening of March 18th. In addition to close and constant interest in the wel-fare of all Bishops and missionaries in the field under her charge, Miss Bum-stead was one of the originators and served as program secretary until 1940 of the Conference for Church Workers which has gained national fame as the Wellesley Summer Conference.

Miss Bumstead was an associate of the Society of the Sisters of St. Margaret and a Companion of the Holy Cross.

She was for many years the president

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DEATHS

of the altar guild of Christ Church, Cambridge, from which she was buried on March 21st.

Serena Hand Savage

Serena Hand Savage, wife of William L. Savage, secretary-treasurer of Charles Scribner's Sons, New York publishers, died suddenly of a heart attack February 24th, at Morristown, N. J., where she lived. Mrs. Savage was the daughter of Judge Augustus N. Hand, senior warden of Grace Church, New York, and Mrs. Hand. In addition to her husband, she is survived by three children: Arthur V., Susan, and Serena H. Savage.

The funeral was held in St. Peter's Church, Morristown, on February 27th.

Thomas Sherwood Bailey

A memorial Eucharist for Thomas Sherwood Bailey, age 64, was celebrated on February 7th, at St. George's Church, Schenectady, N. Y. by his son, the Rev. William Landreth Bailey.

Mr. Bailey was a member of St. George's Parish and was on the vestry for 24 years.

Louise Stephens Knauff

Louise Stephens Knauff died on March 13th in Pensacola, Fla. She was the wife of the Rev. Grant Knauff. A requiem was said in Christ Church, Pensacola, on March 16th. Surviving Mrs. Knauff besides her husband are her daughters, Mrs. G. D. Ghesquierere and Mrs. W. W. Barton.

CHANGES

Appointments Accepted

The Rev. William E. Berger, formerly rector of St. Thomas' Church, Camden, Me., is now rector of Trinity Church, Lincoln, Ill., and priest in charge of St. John Baptist Church, Elkhart. Address: 218 N. Kankakee St., Lincoln, Ill.

Mr. Charles Robert Fisher, now a student at the General Theological Seminary, will become assistant at St. Stephen's Church, Pittsfield, Mass., on July 1st.

The Rev. Owen Johnston, formerly of the Church of England in Canada, is the new chaplain of the Ellsworth, Kans., unit of the St. Francis Boys' Homes. Address: Ellsworth, Kans. Fr. Johnston will retain his canonical connection with Canada.

The Rev. Arthur G. Pedersen, formerly priest in charge of St. James' Church, Long Beach, N. Y., is now rector. Address: 220 W. Penn St.

The Rev. Victor Marshall Regan, formerly rector of St. Mark's Church, Augusta, Maine, is now rector of St. George's Church, Hempstead, L. I., N. Y. Address: 120 Prospect St.

The Rev. E. P. Rennells, formerly at the Church of our Saviour, Cristobal, C. Z., has accepted appointment as rector of Grace Church, Whiteville, N. C.

Changes of Address

The Rev. Robert H. Mize, Jr., director of the St. Francis Boys' Homes, has moved from Ellsworth to Salina, Kans., on the occasion of opening

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RECTOR 40, in Western State, married, thirteen age children. Moderate churchman, regarded as forceful preacher. Five years in present Parish of 260 Communicants. Desires change location. Present salary \$3,200 and house. Excellent references. Reply Box P-412, The Living Church, Milwaukee 3, Wis.

PRIEST available for July-August. One or two weeks. Reply Box H-401, The Living Church, Milwaukee 3, Wis.

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THE LIVING CHURCH

CHANGES

mes' new offices in Salina. Address: The Francis Boys' Homes, Salina, Kans.

Rev. Thomas J. C. Smyth, rector of St. Church, High Point, N. C., formerly ad- at 204 Guilford Ave., should now be ad- at 312 E. Farriss Ave.

Ordinations

Priests

ansas: The Rev. John Everett Winslow was ad priest on March 23d by Bishop Mitchell anas at Trinity Church, Van Buren, Ark., the new priest will be rector. Presenter, v. C. D. Lathrop; preacher, the Rev. Roland re. Address: 405 Drennen St.

mont: The Rev. John Walter Nourse was ad priest on March 25th by Bishop Van of Vermont at Trinity Church, Rutland, Vt., the new priest will be assistant. Presenter, v. Harvey D. Butterfield; preacher, the Rev. in Heminway. Fr. Nourse, who is 70 years as ordained deacon in 1946. For more than years he was connected with the Post Office carrier in Rutland, and for 33 years was of a Boys' Club in Trinity Parish. He is able ak six languages. Fr. Nourse will be avail- or supply work in the southern part of the e, in addition to his work at Trinity Church.

Deacons

tral New York: Manual Fowler was or- l deacon on March 22d at St. Andrew's h, Evans Mills, N. Y., by Bishop Higley, p Suffragan of Central New York. Presenter, v. Joseph Mason; preacher, the Rev. William to be assistant of the North County Mission working under the direction of the Rev. Cole. He will be deacon in charge of the ns at Evans Mills, Copenhagen, Great Bend, Antwerp, N. Y. Address: Evans Mills, N. Y.

u Claire: Roy Alan McDaniel was ordained on March 21st by Bishop Horstick of Eau e at the Church of St. Alban the Martyr in rior, Wis. Presenter, the Rev. R. S. Otten- r; preacher, the Rev. Dr. Robert D. Vinter. e deacon in charge of St. John's Church, la, Wis., and the work at Black River Falls. es: 322 N. Water St., Sparta, Wis.

Kansas: **Patric Lee Hutton** was ordained deacon on March 25th by Bishop Ivins of Milwaukee, for the Bishop of Kansas, at All Saints' Cathedral, Milwaukee. Presenter, the Rev. W. P. Clarke. To be curate of St. Paul's Church, Kansas City, Kans., upon graduation from Nashotah House.

John Hanford Pruessner was ordained deacon on March 19th by Bishop Fenner of Kansas at St. James' Church, Wichita, Kans. Presenter, the Rev. Samuel E. West; preacher, the Rev. Dr. Paul S. Kramer. To be deacon in charge of Epiphany Church, Sedan, Kans., and St. Matthew's Church, Cedar Vale. Address after June 1st: Sedan, Kans.

Milwaukee: **Howard George Kayser** and **Paul Edward Traumer** were ordained to the diaconate on March 25th by Bishop Ivins of Milwaukee at All Saints' Cathedral, Milwaukee. Both are students at Nashotah House.

The Rev. Mr. Kayser, who was presented by the Very Rev. Malcom D. Maynard, will become a missionary to the Mexican people in and around Dallas. The Rev. Mr. Traumer was presented by the Rev. G. R. Robertson.

Ohio: **William Joseph Haas** was ordained deacon on March 11th by Bishop Tucker of Ohio at St. Luke's Church, Cleveland, where the ordnand will be deacon in charge. Presenter, the Rev. Charles H. Gross; preacher, the Rev. Dr. John R. Stalker. Address: St. Luke's Church, W. Seventy-Eighth and Lake Avenue, Cleveland 2.

Pittsburgh: **Edwin Grow Bennett**, a student at the Virginia Theological Seminary, was ordained deacon on March 18th by Bishop Pardue of Pittsburgh at Calvary Church, Pittsburgh. Presenter, the Rev. William W. Lumpkin; preacher, Bishop Scaife of Western New York. To be minister in charge of St. Matthew's Church, Homestead, Pa.

Shanghai: **Dr. Enoch E. N. Chao, Li Wen-t'ai** (surname Li) and **Ling Hwei-ming** (surname Ling) were ordained to the diaconate on January 25th by Bishop Roberts of Shanghai at All Saints' Church, Shanghai. The Rev. H. S. Wei preached the sermon. The Rev. Mr. Li will remain at All Saints' Church as an assistant; the Rev. Mr. Ling will be associated with St. Bartholomew's Church in Changshu.

Dr. Chao is one of the early graduates of the Peking Union Medical College and has been practicing in the important country town of Liyang, situated on the motor highway between Nanking

and Hangchow. His zeal and devotion have resulted in the conversion of a faithful band of Christians who are the nucleus of St. Barnabas' Church in that place. Dr. Chao will continue to support himself and, at the same time, to shepherd the congregation in Liyang.

Marriages

The Rev. William Edward Berger, who is now serving Trinity Church, Lincoln, Ill., and St. John Baptist Church, Elkhart, Ill., was married on January 28th to Mrs. Elizabeth Bingham Ross of Camden, Maine. The Rev. Ernest Orden Kenyon performed the ceremony, assisted by the Rev. William O. Hanner. The Rev. Hobart J. Gary celebrated the Nuptial Mass.

The Rev. Dr. John D. Lee, canon of Grace Cathedral, San Francisco, and Mrs. Lillian Wilson Laraway were married on February 16th by the Rev. Lesley Wilder, Jr., in the Church of St. Matthew, San Mateo, Calif.

Miss Priscilla Irene Hall and Dr. Rudolph Michael Tomarelli of Pittsburgh were married on February 18th at St. Luke's Church, Germantown. The bride is the daughter of the Rev. Dr. Percy G. Hall, executive secretary of the Armed Forces Division of the National Council. The young couple will reside in Lansing, Mich.

Miss Gladys Ross of Fort Yukon, Alaska, and Mr. E. Harrison King were married in December in Connecticut. The couple met in Shanghai, when Miss Ross was serving at St. Elizabeth's Hospital and Mr. King was teaching at St. John's University. He is now teaching at U.C.L.A. in California.

Layworkers

Robert Edward Lengler, formerly of the Endwell Methodist Church, Endicott, N. Y., has resigned from the Methodist Church and will be a lay-reader for the diocese of Central New York. Address: 3301 Watson Blvd., Endicott, N. Y.

Living Church Annual Corrections

The Rev. Dr. E. Tanner Brown, rector of St. Mark's Church, Palo Alto, Calif., has had a number of different living addresses within the past year and a half, but is correctly addressed at P. O. Box 152, Palo Alto, Calif.



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Cho), Ser 8:30, & 11, 4 Ch S Easter Festival

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at 4:30 & 7:30 & by appt; 1st Fri HH 8
EASTER DAY: Low Mass 8, Mat 9, Children's Mass
9, Sol Mass & Ser 11

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Festival, 11 Cho H & Ser; In the Church, the
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HC 9:30, Sol Mass & B 11

Key—Light face type denotes AM, black face, PM; addr, address; anno, announced; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; EP, Evening Prayer; Eu, Eucharist; Ev, Evening; ex, except; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young Peoples' Fellowship.

WASHINGTON, D. C.

ASCENSION AND ST. AGNES Rev. A. J. duBois, r;
Rev. E. Jacobs, c 1215 Massachusetts Ave., N.W.
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Ser & B 8; Daily Masses 7; Fri 8 EP & B; C Sat
4-5 & 7:30-8:30.

EASTER DAY: Midnight Mass starts at 10:30, on
Holy Sat, Low Mass 7:30, Sol High Mass 9:30,
Sol High Mass & Ser 11

ST. JOHN'S Rev. C. Leslie Glenn
Lafayette Square
Sun 8, 9:30, 11 & 7:30; Mon, Tues, Thurs, Sat, 12,
Wed, Fri 7:30; HD 7:30 & 12
EASTER DAY: 8, 9:30, 11, 4 & 7:30

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Sun Masses: 7:30, 9:30, 11:15 Sol, Sol Ev & B 8;
Daily: Low Mass 7, ex Sat, Thurs & Sat 12; C Sat
5 to 7 and by appt
EASTER DAY: Sun Mass, 9:30 Parish Mass & Ch
S, 11 MP, 11:15 Sol Procession & Sol High Mass,
8 Sol Ev & B

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Days: Daily 7:30 ex Mon at 10 & Fri at 9
C Sat 5-6 & 7-8 & by appt

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501 Marion Street
Sun 7:30 HC, 9:30 Ch S, 11 HC or MP & Ser;
Thurs & HD 7:30 & 10:30 HC
EASTER DAY: HC 7, Cho Eu & Ser 9, 11, Children's
Festival 5

CHICAGO, ILL.

ATONEMENT 5749 Kenmore Avenue
Rev. James Murchison Duncan, r;
Rev. Robert Leonard Miller
Sun 8, 9:15, 11 HC; Daily 7 HC
EASTER DAY: 7:30, 9:15, 11 HC

ST. BARTHOLOMEW'S Rev. John M. Young, Jr., r
6720 Stewart Avenue
Sun 7:30, 9, 11 HC; Others posted
EASTER DAY: 6 Sol Eu, 9 Cho Eu, 11 Sol Eu & Ser

OUR SAVIOUR Rev. William R. Wetherell
530 W. Fullerton Pkwy. (Convenient to the Loop)
Sun Masses: 9:30 & 11; Daily Mass; C Sat 4-5, 8-9
EASTER DAY: Low Mass 8, 9:30, High Mass 11
(Continued on next page)



THERE IS A SPECIAL EASTER WE WAITING FOR YOU AT THESE CH

(Continued from preceding page)

DECATUR, ILL.

ST. JOHN'S Church & Eldorado Sts.
Rev. E. M. Ringland, Rev. W. L. Johnson
Sun 7 HC, 9 & 10:30 Cho Eu & Ser, 5 EP; Daily
7:15 MP, 7:30 HC, 5 EP
EASTER DAY: HC 6, 8, Sol Cho Eu 10, Cho Ev 5

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Streets
Sun Eu 7:30, 9, 11; Weekdays Eu 7 & 10, also Fri
(Requiem) 7:30, MP 9:45; 1st Fri HH & B 8:15;
C Sat 4:30-5:30, 7:30-8:30 & by appt
EASTER DAY: 7:30 H Eu, 9 Sol Eu & Ser (Parish
Breakfast and Ch S omitted), 11 Sol Eu & Ser

FORT WAYNE, IND.

TRINITY W. Berry St. at Fulton
Rev. George B. Wood, r; Rev. Robert S. Childs, ass't
Sun 7:30, 9, 11; Daily Eu 7 & Fri 9:30; C Sat 7-8
EASTER DAY: 6:30, 7:30, 9, 11 & 4

LOUISVILLE, KY.

GRACE Rev. John S. Letherman
Sun Eu 7, 11, Ch S 10; HC Daily 7 ex Tues &
Sat 9:30; Mat daily before Mass; EP daily 4
EASTER DAY: HC 7 & 9, Cho Eu & Ser 11

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th and St. Paul
Rev. D. F. Fenn, D.D., r; Rev. D. C. Patrick, c
Sun 7:30, 9:30, 11 & daily
EASTER DAY: 5:30 & 6:30 Cho Eu; 8 H Eu;
9 Cho Eu Festival Procession, Presentation Ch S
Lenten offering; 11 Festival Te Deum Cho Eu Ser
by Rector.

DETROIT, MICH.

INCARNATION Rev. Clark L. Attridge, D.D.
10331 Dexter Blvd.
Masses: Sun 7, 9 & 11 (High); Wed 10:30; Fri 7
EASTER DAY: Masses 6, 9, 11

KANSAS CITY, MO.

ST. MARY'S Rev. Edwin W. Merrill, r
13th & Holmes
Sun 7:30, 11; Mon, Thurs & Sat 9:45; Tues, Wed
& Fri 7
EASTER DAY: 7:30, 9, 10:30 Sol Procession;
10:45 Mat; 11 Sol Mass; 12:15 Sol Procession &
Sol Te Deum

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. S. Hohenchild, r
Sun 8, 9:30, 11; Tues HC 7; Wed HC 10:30
EASTER DAY: HC 7:45 & 11

LINCOLN, NEBR.

ST. MATTHEW'S 24th & Sewell Sts.
Rev. William Paul Barnds, D.D., r
Sun 8, 11, 7 YPF
EASTER DAY: 7:30 HC, 9:45 Ch S, Cho Eu &
Ser 11

RIDGEWOOD, (NEWARK), N. J.

CHRIST CHURCH
Rev. Alfred J. Miller
Sun 8, 11; Fri & HD, 9:30
EASTER DAY: 6:30, 8, 11 Eu, 4 Ev

SOUTH ORANGE, N. J.

ST. ANDREW'S Rev. H. Ross Greer, r
Sun 8, 11; Tues 10:30
EASTER DAY: 8, 11 HC identical with full choir

BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Edward R. Welles, M.A., dean;
Sun 8, 9:30, 11; HC Daily 12; Tues 7:30, Wed 11
EASTER DAY: HC 7:30, Cho Eu & Ser 9 & 11
(These two are identical).

ST. ANDREW'S Main at Highgate
Rev. John W. Tolbott
Sun Masses: 8, 9:30, 11, MP 10:45; Daily: 7 ex
Thurs 9:30, C Sat 7:30
EASTER DAY: Low Mass 8, Low Mass with Hymns
9:30, Sung Mass 11

ST. JOHN'S Colonial Circle
Rev. Walter P. Plumley, Rev. Harry W. Vere
Visit one of America's beautiful churches.
Sun 8 HC, 11 CH S, MP; Tues 10:30 HC
EASTER DAY: 7 HC; 8 & 11 Cho Eu; 4 Ch S Ser

GLEN COVE, L. I., N. Y.

ST. PAUL'S Rev. Lauriston Castleman, M.A., r
28 Highland Rd.
Sun 8, 9:30 & 11 Ch S, 11 Morning Service & Ser;
EASTER DAY: 6, 8, 11 HC, 4 EP & Ser

NEW YORK CITY

CATHEDRAL OF ST. JOHN THE DIVINE
Sun 8, 9, 11 HC; 10 MP; 4 EP; 11 & 4 Ser; Week-
days: 7:30, 8 (also 9 HD & 10 Wed), HC; 8:30
MP; 5 EP. Open daily 7-6

EASTER DAY: 7, 8, 9, 10, 11 HC, 10 MP, 11 Pro-
cession, Ser by the Rt. Rev. Charles K. Gilbert,
Bishop of New York, 3:30 Organ Recital, 4 EP,
Procession & Te Deum

ST. BARTHOLOMEW'S Park Ave. & 51st St.
Rev. Geo. Paul T. Sargent, D.D., r
Sun 8, 9:30 HC; 11 Morning Service & Sermon;
Weekdays: HC Wed 8; Thursday & HD 10:30
The Church is open daily for prayer

GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 20th St.
Daily MP & HC 7; Cho Evensong Mon to Sat 6

GRACE Rev. Louis W. Pitt, D.D., r
10th & Broadway
Sun 9 HC, 11 Ser, 5 V; April 3-6, HC 11:45, Tues-
Thurs 12:30 Prayers; GOOD FRI 11 MP & Ser,
EASTER DAY: 8, 10, 11, HC, 11 Ser, 5 V

HEAVENLY REST 5th Ave. at 90th St.
Rev. Henry Darlington, D.D., r; Rev. Gilbert Dar-
lington, D.D. Rev. Richard Coombs
Sun HC 8, 10, MP & Ser 11, 4; Thurs & HD 11 HC
EASTER DAY: 7 HC, 8, 11 HC & Ser-Dr. Darlington,
4 Easter Pageant (by Sunday School)

**ST. IGNATIUS' 87th St. & West End Ave., one
block West of Broadway**
Rev. W. F. Penny; Rev. C. A. Weatherby
Sun 8:30 & 10:30 (Solemn); Daily 8; C Sat 4-5,
7:30-8:30

EASTER DAY: 10 Holy Sat first Mass of Easter,
8:30 Easter Day Mass with Hymns, 10:30 Sol Pro-
cession & Sol Mass

INTERCESSION CHAPEL Broadway and 155th St.
Rev. Joseph S. Minnis, D.D.
Sun 8, 9:30 (2 Sun), 11 HC, Ch S 9:30 & 11,
EP 8; Weekdays: 7 & 10 HC, 9 MP, 5:30 EP,
Wed 8 Vicar's Evening

EASTER DAY: 5:45, 7, 8:30, 9:30, 11 HC, 4
Flowering of the Cross, 8 Ev

ST. JOHN'S IN THE VILLAGE Rev. C. H. Graf, r;
Rev. E. J. Nutter; Rev. H. Cowan 218 W. 11
Sun 8 HC, Ch S 9:30, 11 Cho Eu & Ser
EASTER DAY: 8, 9:30, 11

ST. MARY THE VIRGIN Rev. Grieg Tober, D.D.
46th St. between 6th and 7th Aves.
Sun Masses 7, 8, 9, 10, 11 (High); Daily: 7, 8,
9:30, 12:10 (Fri); C: Thurs 4:30-5:30, Fri 12-1,
4:30-5:30, 7-8; Sat 2-5, 7-9
EASTER DAY: Low Mass 6, 7, 8, 9, 10, Procession,
High Mass & Ser 11, Ev & B 8



GRACE CHURCH
UTICA, NEW YORK

NEW YORK CITY (Cont.)

ST. PETER'S WESTCHESTER Westchester
Rev. Leslie Long; Rev. Thomas Brown
Sun 8, 9:30, 11; Daily 7, also Mon, Thurs
9:30; C Sat 4:30-5:30, Sun 9
EASTER DAY: 7, Sol Mass 8, 9:30, 11

ST. THOMAS' 5th Ave. and 53rd St.
Rev. Roeliff H. Brooks, S.T.
Sun 8, 11, 4; Daily: 8:30 HC; Thurs 11 HC, 1
ex Sat 5:10

EASTER DAY: 7 HC with full choir, 9 HC
Festal Service of HC with ser, 4 Ev & Addr

TRANSFIGURATION Rev. Randolph Ray,
Little Church Around the Corner, 1 E. 29th St.
Sun 8 & 9 (Daily 8); Cho Eu & Ser 11
EASTER DAY: HC 8, 9, Procession, Cho Eu
Ser (The Rector) 11, Procession, V & Devotion

TRINITY Rev. Frederic S. Fleming,
Broadway & Wall St.
Sun 8, 9, 11 & 3:30; Daily: 8, 12 ex Sat 3
EASTER DAY: HC 7, 8, MP 10:30, HC & Ser
Ev 3:30

SCHENECTADY, N.Y.

ST. GEORGE'S 30 N. Ferry
Rev. Darwin Kirby, Jr., r; Rev. David E. Rich-
Sun 8, 9, 11 H Eu, (9 Family Eu & Commu-
Breakfast), 9 School of Religion, 11 Nursery
EASTER DAY: 6, 7 H. Eu, 9, 11 Sol Eu & Ser

UTICA, N. Y.

GRACE Genesee and Elizabeth Sts.
Rev. Stanley P. Gasek, r; Rev. Edwin K. Packo
Sun 8, 9:30, 11, 4:30; Tues & Thurs HC 10;
& Fri HC 7:30
EASTER DAY: HC 7, 8, 9:30, 11, EP 4:30

CINCINNATI, OHIO

ST. MICHAEL AND ALL ANGELS, 3626 Reading
Rev. Francis Campbell Gray, r
Sun Masses: 8 & 10:45, MP 10:30; Daily: 7:30
Mon 10; C Sat 7-8
EASTER DAY: 6:30, 8 Low Mass, 10:30 MP,
Sol Procession & Sung Mass

PORTLAND, OREGON

ST. MICHAEL & ALL ANGELS N.E. 43rd & Broad
Rev. George R. Turney, r
Sun 7:30, 9:30, 11
EASTER DAY: 7 Cho Eu, 9 Cho Eu, 11 MP-An-
12 HC

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th
Rev. William H. Dunphy, Ph.D., r; Rev. Phil
Fifer, Th.B.
Sun Holy Eu 8, 9; Sun Sch 9:45; Mat 10:30;
Eu & Ser 11; Nursery Sch 11; Cho Eu 4; Daily:
7:30, Holy Eu 7:45, Wed & Fri 7:30, Thurs
9:30; Lit Fri 7:40; EP & Int 5:30 daily; C
12 to 1 & 4 to 5
EASTER DAY: HC 8, 9, Mat 10:30, Procession
High Eu & Ser 11, Cho Ev 4

PITTSBURGH, PA.

CALVARY Shady & Walnut
Rev. William W. Lumpkin, r; Rev. Nicholas P.
vich; Rev. Richard J. Hardman
Sun 8, 9, 10:30 & 8; HC 7:30 daily, Fri 7:30
10:30, HD 10:30

CHARLESTON, S. C.

ST. MICHAEL'S Rev. DeWolf Pe-
Meeting and Broad
Sun 8 HC, MP 11:15 (1st Sun HC), Family H
Sun 9; HC daily: 7:30 Tues, Fri, Sat, 10 Mon,
Thurs; Spiritual Counsel by appt
EASTER DAY: HC 7:30, 9, 11:15, Carols 4

MEMPHIS, TENN.

CALVARY Second & A
Rev. Donald Henning, D.D., r; Rev. Eric G.
wood, B.D.
Sun 7:30, 9:30, 11; Tues 7; Thurs 10:30
EASTER DAY: HC 7, Ch S 9, HC & Ser 10:30

SAN ANTONIO, TEXAS

ST. PAUL'S MEMORIAL Rev. H. Paul Osborn
Grayson and Willow Streets
Sun 8, 9:30, 11
EASTER DAY: 8, 9:30, 11

MADISON, WIS.

ST. ANDREW'S 1833 Regent
Rev. Edward Potter Sabin, r; Rev. Gilbert R.
Sun 8, 11 HC, Weekdays, 7:15 HC, (Wed
Confessions Sat 5-6, 7:30-8
EASTER DAY: 6:30, 8 HC, 11 Cho Eu